

# INTER THE CATHOLIC RACIALIST

WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

FRIENDSHIP HOUSE  
4233 SO. INDIANA AVE.  
CHICAGO 15, ILL.

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## White Supremacy Group Operates Around Chicago

"The White Circle League of America shall work to compel everyone in America, black and white, to recognize the principle of white AUTONOMY and SOVEREIGNTY," is a quote from the literature of the new organization, established recently in Chicago by Joseph Beauharnais.

The organization, the "white man's Urban League," is for the protection of the "superior" Americans. Not against Negroes, Beauharnais insists, but for whites.

A meeting was held at the Chicago's Boy's Club, 6331 University Avenue, Chicago, Ill., on January 6, 1950, to organize workers. Thirty-five people attended. The following day some of this group stationed themselves at points throughout the city in an attempt to get two million (2,000,000) signatures on a petition to the mayor.

Later on a warrant sworn out by Clifford McFarland of the Chicago Civil Liberties Committee the "Founder Beauharnais" was arraigned before Judge John Gutknecht's Court. Trial by jury was set for February 8, 1950. Judge Gutknecht said that he didn't like cases like this, where the "scum" of America is given a chance to cause trouble. Attorney for the defendant is Maximilian St. George, who has been associated with Gerald K. Smith.

Attorney Robert C. Eardley  
(Continued on page 4)

## MABEL KNIGHT VACATIONING

Miss Mabel Knight, after six years as Director of Harlem Friendship House, has resigned as Director and has been granted six months leave of absence. On her vacation without pay (pay was \$6 per month) Miss Knight hopes to make a pilgrimage to Rome, if funds are forthcoming. Friendship House staff members were of the opinion that in spite of Miss Knight's unusual thrift she had hardly saved enough for trip. On the completion of her vacation, Miss Knight will rejoin the New York Staff.

## COUPLES MARRY INTERRACIALLY

It was a real challenge when the father of a close friend informed me that it was impossible for racially intermarried couples to be happy and that I could search the whole United States and would not find one such couple who is happy. (At the time I needed a thesis topic anyway; so this was it.) I was advised that New York City would be a better place than Washington, D. C., to make

the study, and my major professor, Reverend Paul H. Furfey, assisted me in contacting the first couple for the study. When I wrote to the couple, it seemed an eternity before I received a response. The answer couldn't have been better, however. The wife invited me to be their guest some weekend when I could come to New York and talk over the proposed thesis with

(Continued on page 6)



ST. BENEDICT the MOOR

Freed son of slave parents who showed evidence of holiness even from childhood. Later on he entered a Franciscan convent in Sicily where he was raised from the humble position of a cook to that of novice-master and finally superior of the convent. He died in 1589. He is the patron saint of Palermo, Sicily, and of North American Negroes.

## \$25,000 LOST

A Friendship House staff worker, a recent convert to Catholicism, was willed over \$25,000—IF—he "came to his senses and returned to his former faith."

The staff worker's comment: "I think it's disgusting to mix money and religion."

A staff worker gets \$6 a month pay.

## FAMOUS F. H. FRIEND DIES

Blessed with poverty of spirit, as well as material poverty, Grace Chambers breathed amen last week to the beautiful liturgy that was her life. Few that came to Friendship House and met Mrs. Chambers ever left without the feeling that they had discovered something of the simplicity of sanctity. Fewer still ever really penetrated the depth of grace in which her soul was submerged. Thomas Merton (Fr. Mary Louis O.C.S.O.) with his natural propensity for the holy, perceived wisdom in this soul, and sought her out. The experience of their meetings and his impressions of her oblation

(Continued on page 3)

## CHICAGO HOUSE GIVEN AWARD

The Lake View Council, an organization of Protestants, Catholics and Jews, has selected Friendship House, Chicago, as the recipient of its distinguished service award for 1950.

The Council makes the award annually for outstanding service in the field of religion.

The award, approximately \$500, was made during a dinner at the Sholem Temple, Chicago, on Feb. 16. Tom Wright of the Commission of Human Relations, was the principal speaker.

## NEW CENTER FOR D. C.

It's a new home, a home of their own, for the St. Peter Claver Center (Washington's Friendship House). With just one hitch (\$5,000 for the down payment) the St. Peter Center makes plans and prays.

"Anything from a postage stamp up will be gratefully appreciated by those who work in the heart of the nation's capital, that ALL MEN may realize the tremendous reality of their BROTHERHOOD IN CHRIST," Mary Houston, director of the center said. The present address is St. Peter Claver Center, 1513 "You" St., N.W., Washington 9, D. C.

## NEGROES ATTEND GEORGETOWN

Washington, D. C.—There are now 13 Negro students attending Georgetown University here, it has been announced. The students are at present enrolled in the Law School, Graduate School and School of Foreign Service.



ST. MOSES the BLACK

Who, after a colorful career as a highway robber, was converted, became one of the most picturesque figures of early monasticism, and rose to be Abbot of Skete. He is the Church's first Negro saint and the earliest known Negro priest. He died about 395 A.D. in Egypt, martyred by pagan Arabs.

## Three Facts For Family

At a time when Catholic and other competent observers gravely view the problems of the family, when popular magazines predict its finish, when the Holy Father and the American Bishops call our attention to the factors in society undermining its foundation, it would be well to see the whole picture in proper perspective. It should help to note that the same society which makes family life difficult is growing conscious of its shortcomings, that the clergy and laity together are working out a positive plan for Christian family life in several apostolic groups, and that the Christian family has the same opportunities for spiritual assistance as it had at any period in history. It should help us to state three obvious, very comforting truths—

1. The Christian family will survive.
2. Christian parents are the God-chosen agents responsible for that survival.
3. The Christian family has

(Continued on page 5)

The official organ, FIDES, of the Society For the Propagation of the Faith in Rome, Italy, carried in the latest issue a special article on the work of the Catholic Church among the Negroes of the United States. With no punches pulled, the article tackles the questions about Catholic Negroes that Europeans are asking and some of the answers that are difficult to explain. It tells what some great American prelates have done and are doing. It describes the active Communitic efforts for the Negro.

"The Negroes as a race have been disappointed and deceived too many times to be satisfied with mere expressions of kindly benevolence. The only actions which will assure them..." The article goes on to explain.

Friendship Houses in Harlem and Chicago were listed as organizations of American Catholics, in which Negroes participate which are "showing a steady growth of interest and concern for both the conversion of the Negro and for the removal of interracial injustices."

Because the Catholic Interracialist considers the article so very important, a special page is being printed in this issue which will carry the whole story. Reprints will be available on request. (See page 7.)

## DIRECTOR GENERAL ELECTED IN CHICAGO

Miss Betty Schneider was elected Director General of the Friendship Houses in the United States at the annual convention held on January 15, 16 and 17, of 1950, at the Chicago Friendship House, 4233 South Indiana Ave., Chicago, Ill. Miss Ann Foley was elected Director of the New York Friendship House.

The convention delegates drew up a constitution (see Special Section). Delegates in attendance were from Washington, D. C.; Marathon, Wis.; New York, N. Y.; Chicago, Ill.; Blessed Martin Farm, Montgomery, N. Y., and the foundress Mrs. E. Doherty (the B) came from Cambermere, Ontario.

## PLACEMENT DIRECTOR NAMED

Donald Monks, of the personnel department of Norcross, Inc., has been named Placement Director for the Harlem Friendship House, Ann Foley, Director of the New York House, announced. "I will recommend qualified people to fulfill the job offered," Monks said.





## Platform of the Catholic Interracialist

**WE BELIEVE** in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

**WE BELIEVE** that the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

**WE BELIEVE** that we are our brother's keeper and have a personal responsibility, therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color . . . for Christ died for ALL mankind.

**WE BELIEVE** that a lasting social order and peace will be achieved only by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Editor, March, 1950.

## WE MUST GIVE

One of the intentions for the Holy Year, as expressed by the Holy Father, is the realization of social justice through works of assistance to the humble and needy. This is little understood and seldom put into practice. It is penetrating insight which is apt to be missed by people who fail to think deeply enough.

We must give—give with love. We must never be afraid to give. By giving with wisdom there is little danger of continuing injustice. If the charity were widespread the injustice would not be. Justice is imbedded in charity and to work for social justice is to practice charity. The man who desires justice but is afraid to give freely for fear that it will encourage the poor to remain poor does not understand. He does not understand that the needy do not enjoy being needy. He does not understand that they are needy because we have not given. He does not understand that low wages, bad housing, and discrimination come from uncharity. He does not understand that to bring justice to all people we must change the general attitude of uncharity. He does not understand that to start this change we must have a positive charity.

Friendship House is working for the achievement of interracial justice. This is a part of social justice since without interracial justice, social justice will fail. It is possible for people to hope to achieve interracial justice by bringing white people to realize the fact that colored people are exactly the same as they are.

True, this must be done, but there is more. There will still be the other social evils and since it is true that colored and white are the same, they will both suffer from them. So we bring to our work all the theory and practice advocated by the Church for social justice including "assistance to the humble and needy."

There is, of course, the opposite evil of not attempting to end the discrimination, low wages, and bad housing. This is made clear by the words of St. Augustine "You give bread to the poor; it would be far better if no one went hungry and such help was not needed." One cannot give to the needy to ease one's conscience about not hiring colored people. Actually "it all goes together" and to be effective must be worked for at the same time. It cannot be separated in thought or deed.

Society should be just and charitable. Anyone attempting to create such a society must be both just and charitable. Rev. R. Regamey, O.P., says: "The charity of Christ urges us to root out misery and injustice, and not simply to resign ourselves to its continuance . . ."

## Negro Press Comments

This is the season when awards are handed out to prominent Negroes and friends of Negroes for service to better race relationships, and for accomplishments of outstanding Negroes calculated to further group progress.

It would be very encouraging if this year the medals were handed out to some of the kind people who are seldom singled out for recognition because their deeds have not first been ballyhooed by the white press and organizations.

This business has reached the point where much-publicized people have been given to the medals rather than the other way around.

Sometimes individuals have been honored who have simply done what they were supposed to do and expected to do.

Others have been quickly acclaimed by various organizations because they were publicized by other groups.

It has almost reached a point where different organizations simply exchange medal winners on the basis of mutual admiration without too much regard to real contribution.

We think that an extremely successful Negro farmer, whose career has enriched his community and furthered the esteem and well-being of Negroes, is as much to be honored as somebody who has sung a few songs, written a book or given expression to liberal opinions.

We think that a colored woman who has by her efforts enhanced the social well-being of thousands in her community should be as worthy a candidate for national recognition as somebody whose name has been before the national public for activities intrinsically less significant.

We think that a Negro businessman who in the face of many obstacles has built up an enterprise which has given employment and opportunity to hundreds of Negro youths warrants as much recognition as someone who has simply given vocal expression to the aspirations of Negroes.

In our opinion a white employer who has given jobs and opportunities to numerous Negroes is as worthy of a medal as one who has consistently been quoted as a "friend of the Negro," for in this day and time a good job is more to be praised than a mere expression of fair play.

It strikes us that a distorted sense of values has too often typified the "heroes" of better race relations, and that too many really worthy people have been overlooked in the rush to honor somebody who happens to be in the limelight.

Surely 1950 would be a good time to change all this and give credit where it is due, but too often has been unrecognized.

—The Pittsburgh Courier.

## NEW BLESSED MARTIN BOOKLET

A booklet of devotions drawn on the life of Blessed Martin de Porres, saintly Negro lay brother, has been published here by the Blessed Martin Guild.

Entitled "A Round of Beads With Blessed Martin de Porres," the booklet contains 15 meditations based on virtues found in a study of the saintly Negro.



## HUS SAITH THE LORD:

Be converted to Me with all your hearts, in fasting & in weeping & in mourning. And rend your hearts, and not your garments, & turn to the Lord your God. *From the Epistle for Ash Wednesday*



## Ghettoburg Address

Invocation Delivered by Fr. Daniel Cantwell at CCARD Conference

ETERNAL FATHER, SEVEN QUARTERS OF A CENTURY AGO OUR FOREFATHERS BROUGHT FORTH UPON THIS LAND A NATION CONCEIVED IN JUSTICE AND DEDICATED TO THE PROPOSITION THAT ALL MEN ARE CREATED EQUAL.

IT WAS THE MATURE POLITICAL EXPRESSION OF JEWISH AND CHRISTIAN TRADITIONS.

IT FLOWERED FROM WHAT YOU HAVE TOLD US ABOUT YOURSELF—THE INFINITE GOD WHO LOVES EACH OF US INFINITELY. IT FLOWERED FROM WHAT YOU HAVE TOLD US ABOUT OURSELVES: OUR DIGNITY—TO HAVE COME FROM YOU; OUR DESTINY—TO BE GOING TO YOU; OUR RIGHTS WHILE WE ARE HERE; THE LOVE AND HONOR WE SHOULD HAVE FOR EACH OTHER.

WE ARE GRATEFUL FOR THOSE TRADITIONS. WE ARE GRATEFUL THAT WE HAVE BEEN BORN UNDER THIS GOVERNMENT.

NOW WE HAVE COME HERE TO SEE WHETHER THIS GOVERNMENT SO CONCEIVED AND SO DEDICATED CAN LONG ENDURE, WHETHER IT CAN ENDURE WHEN THE TRADITION OF HONOR AND RESPECT AMONG YOUR CHILDREN ARE BOISTEROUSLY VIOLATED IN THE STREETS OF OUR COMMUNITY, EVEN IN THE SHADOWS OF OUR CHURCHES.

FROM THE BOTTOM OF OUR HEARTS WE ASK YOUR HELP. WE WANT TO BUILD A BETTER CITY. REMIND US OF YOUR OWN WORDS: "WE HAVE NOT HERE A LASTING CITY." REMIND US THAT WE CANNOT CARRY TO HEAVEN OUR OUTER DRIVE, OUR FAIR GROUNDS, OUR COMMERCE, OUR TALL BUILDINGS, BUT ONLY THE FRATERNAL AND PRAYERFUL SPIRIT OF THE MEN, WOMEN, AND CHILDREN WHO LIVE HERE.

THOSE OF US WHO DO NOT HAVE COLORED SKINS BEG YOUR FORGIVENESS FOR THE ANTI-NEGRO HATRED THAT INSULTS YOU AND OUR BROTHERS.

THOSE OF US WHO ARE CHRISTIAN BEG YOUR FORGIVENESS FOR THE ANTI-SEMITIC HATRED THAT OFFENDS CHRIST AND MARY, HIS MOTHER, AND INJURES THOSE WHO ALSO ARE OUR BROTHERS.

ALL OF US REDEDICATE TO YOU AND TO OUR FELLOWMEN OUR HEARTS, MINDS, AND STRENGTH SO THAT WITH MALICE TOWARD NONE, AND WITH PRAYERFULNESS TOWARD YOU, OUR FATHER, THIS GOVERNMENT OF THE PEOPLE, BY THE PEOPLE, AND FOR THE PEOPLE SHALL NEVER PERISH FROM THE EARTH, AND YOUR NAME—FROM SHORE TO SHORE—MAY BE IN REVERENCE. AMEN.

## The Church Speaks

Italy's famous preacher, F. Lombardi, S. J., has said what should be shouted from the housetops: "Let humanity know that God wants to save it not only from Communism, but from every error, from religious ignorance, from moral corruption, professional dishonesty, social injustice."

Most Rev. George J. Rehring, auxiliary Bishop of the Archdiocese of Cincinnati spoke strongly about lack of adequate housing for the Negro. "Conditions in Cincinnati's West End are a source of shame to the whole community . . . because of slum conditions the people must face serious moral and physical handicaps in life."

Rev. Claude H. Heithaus, S.J., makes some strong statements in his article *DOES Christ want this barrier?* explaining his belief that "Jim Crowism, practiced in the name of Catholicism, is the chief obstacle to the conversion of the American Negroes."

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**F. H. Friend**

(Continued from page 1)

life he affectionately recorded in his now famous autobiography, "Seven Storey Mountain."

This June would have marked her eightieth year. Mrs. Chambers was born of wealthy Negro parents on the Eden-like Island of Montserrat. She was truly a beautiful child and her unusual features gained for her great affection. Her sister recounted for me an event that illustrates this. British Royalty was visiting the island in the persons of the Dukes of York and Clarence. Receiving the usual welcome from their subjects, the two Dukes rode on horseback through the streets. The Duke of Clarence spied a pretty, young, blue-eyed,

**RESPONSORY FROM TENEBRAE**

They have cast me out among the wicked, and have not spared my life. With fierce looks they have cruelly struck me, and given me vinegar to drink.

Holy Thursday

blonde-haired girl in the foreground of the crowd. Dismounting and walking over to her, he addressed her older sister, whose hand she clutched, asking "Who is this lovely child?" The answer came, "She's Grace, the merchant's daughter, My Lord." "Well, she might well be the miller's daughter," the Duke replied, "for, in this sunlight, her hair is like spun gold."

Both her parents having died when she was very young, she was adopted and reared by another family. This was her first hard lesson in detachment. Gradually she lost herself in scholarly study beginning the long painful search that was finally to lead her into the Roman Catholic Church.

At a much later date she migrated to America. Now married, and already widowed, she made her home on 135th street in Harlem with her daughter and her five small grandchildren. Day after day, she pounded, with aching feet, the pavements of New York learning that jobs weren't open to Negroes.

One day she entered a church on 31st street, which was dedicated to Saint Francis, "the poor Man of Assisi." She was at that time a Wesleyan Methodist. There, alone with God in the lunch-time crowd, she poured out her needs. First she begged for a Faith that would give real purpose to her life, and then for employment. Leaving the church she saw a sign directly across the street that advertised a woman's job. She applied for and received the job. Later she returned to the church to give thanks. Benediction was in progress and the priest officiating was about to elevate the monstrance. It seemed to her that the monstrance was entirely enveloped in a brilliant flame, and was approaching her, finally stopping directly before her.

In the center of the flame she saw only the pure white Host. In her fear she spoke aloud: "Lord, reveal Yourself to Me." A voice seemed to reply: "This is truly My Body and My Blood." The following day she returned to Saint Francis' Church, approached a Priest and informed him that she wished to become a Catholic. This priest, Father Solanus, instructed her, baptized her and became her life long friend. From then on she was interested in nothing but living to the full the Faith that she gratefully received.

The last seven years of her life were of uninterrupted confinement, spent in a dreary tenement apartment directly above the Madonna Flat of Friendship House. While she lay in bed her body wasted away. Often she would say, "I am ready." I only knew her in the last year of her life and was not able to be with her often; but I know that I shall never be able to forget her. I remember particularly one recent evening. There she was lying in bed and suffering great pains yet exuding a glorious joy. I would ask her silly questions, like "How are you feeling?" And I knew I would receive the usual answer, "Oh I feel fine, I feel as it pleases God and His Blessed Mother." While I sat at her bedside a small gray mouse that she loved brushed back and forth against the statue of the Sacred Heart that stood on her dresser, scavenging for morsels of food (somewhat symbolic of a part of Harlem

that brushes against its God in search of the material but never really turns to Him).

I tried very hard to comprehend what made her so constantly happy—for she was ever protesting happiness, and her eyes seemed to frolic whenever she spoke of Jesus and Mary while occasionally turning the conversation she would throw tender glances to the Crucifix that hung in the corner. I candidly asked her, "But how . . . in your condition . . . living under these circumstances, how can you be so happy?" For I was aware that she had known the aristocracy of money and the aristocracy of position. It was then that she painted the picture of the beautiful sunset on the Island of Montserrat and the lesson that it held for her.

Standing on a reef overlooking the pure white sands of the beach and the blue waters that regularly visited it, she would see the sun retiring on the distant horizon throwing up a brilliant red glare of glory to its Creator. "I thought to myself the pure white sands are the faithful souls that are regularly visited with the waters of grace and the setting sun is the last days of the souls earthly exile throwing up to its Creator a red glare of love and hope." Then I realized how accurate Merton was when he wrote that she had only physical presence in Harlem. Then I knew what she meant when she said there is no ennui in the true spiritual life.

Donald Monks.

**BROADWAY REVIEW****"THE VELVET GLOVE"**

Taking and fulfilling a yearly Legion of Decency pledge to "condemn indecent and immoral plays" forcefully informs producers of the things we wish not to see at our theatres. Thanks to the Christopher's, we can now join a more wholesome, intelligent move by praising and attending "The Velvet Glove," which won the Christopher's award for Miss Rosemary Casey and which opened at the Booth Theatre on Dec. 26, and will be housed at the Golden Theatre from Feb. 13 until you and all your friends have seen it too.

Happily, the decent and moral elements of the play are not the only factors to recommend it. It is a happy play, presenting the point of view by which Catholics are supposed to be distinguishable from all others—a joyful spirit which recognizes what really does profit a man, even while he necessarily becomes tied up with everyday happenings. Miss Casey used this spirit to write with truthful whimsy about some people connected with a Catholic Girl's College at the moment of an attack via the red-smear method by a fearful few on a truly Catholic history professor who stirred up their uncomfortable consciences. Perhaps they hoped that a silenced teacher could hush guilty feelings.

Guthrie McClintic directed the surrounding struggle of right against wrong to give us the light effect that is here necessary. Each member of the capable cast gives his expected excellent interpretation. Grace George wears

"The Velvet Glove" as becomes a superior lady. As Monsignor Burke, Walter Hampden knows what to enjoy in life, and why and how, and as himself, knows how to make an audience enjoy him. Jean Dixon's own strong physical beauty, and the spiritual conflict of the intelligent humility and intellectual strength of her Sister Monica is moving.

In brief, compliments galore belong to these, and to the impressive Mr. Williams as the Bishop whom he makes us understand, to Barbara Brady and James Noble whose love-course runs the usual way, to Mr. Lackland, as the editor of an unprejudiced newspaper, to pretty Naomi Riordan as Sister Lucy, to Friendship House volunteer Will Davis whose timid Father Benton warmly establishes a relationship with the audience, and to the unworldly Sister Anastasia of Muriel Starr. No other Broadway cast can boast justly of good performances from each member.

IRK.

**RESPONSORY FROM TENEBRAE**

Like a sheep he was led to the slaughter, and whilst he was tortured, he opened not his mouth. He was delivered unto death, that he might give life to his people.

Good Friday

**Our Bookshelf****MIND THE BABY**

By Mary Perkins

Published by Sheed and Ward

By her meditations on the mind and habits of her own baby, Mary Perkins gives her insight into God's plans for babies, both in the natural world and in the Mystical Body on earth and later in heaven. Any person concerned with children, small or large, can learn from the author's thoughts on "what a baby is," paralleling the Human Baby we know as Jesus Christ.

This sane viewpoint of herself and child in relation to God suggests a valid cure for many modern parents' over-attachment to their children. By this balance scale she accurately places her infant above other earthly creation and "a little lower than the angels."

She sees her child's insatiable desire for toys and cookies beyond his reach as the root she must nourish of his God-given desire for heaven. This mother sees her duty of training her child to act wisely within his limitations as a job of "exercising a team of wild horses while teaching somebody else to drive it."

In her view of herself as a person, Mary Perkins offers a good bit to other Christians in her relation, for example, of water and oil to the sacraments. She has a friendliness with other natural objects, with the bread and wine of Holy Communion towards which the child's soul is growing, which represent to his mother the whole community of human work. Her meditations on Compline in the last chapter are especially practical and, being personal to mothers, show the versatility of the liturgy. The author's continual references to the catechism and to her college philosophy courses makes her recipes fit the least instructed of us and those more thoroughly grounded in Christian living. "Mind the Baby" is thus a valid and informative look into the mind of a baby and of his parents as they should be seeing themselves in the mind of God.

Mary Ryan.

**THE CREED IN SLOW MOTION**

By Ronald Knox

Published by Sheed and Ward

The girls of Exton have done us all a service once more, by being the occasion of Monsignor Knox's second "slow motion" book. This one, *The Creed in Slow Motion*, is made up, as was *The Mass in Slow Motion*, of a series of sermons delivered to the pupils of the Assumption Convent school at Exton (in England) when they were evacuated to Aldenham Park during the recent war. In the first group of Sunday afternoon sermons, Monsignor Knox, the girls' chaplain, discussed the parts of the Mass with the simplicity and clarity, as well as the wittiness, necessary to hold the attention of a bunch of squirming school-girls, and not only to do this, but to bring them to more complete understanding of the fundamental truths of their faith. He follows the same techniques of informality and hu-

mor in *The Creed in Slow Motion*.

Article by article, almost word by word, Monsignor Knox goes through the Creed, not the Nicene, but the Apostles' Creed, performing a task which has been badly needed for a long time—shaking forth each kernel of truth from the verbose explanations under which it is usually buried for most of us. In his first instruction, Monsignor Knox gives his reasons for approaching the study of the Creed for the girls. One point he makes well is the individual quality of the Creed. As with the Confiteor, so with the Creed; both are said in the first person singular because both our sins and our faith are personal matters. As he says, "Each of us, in lonely isolation, makes himself or herself responsible for that tremendous statement, 'I believe in God.' You are to say the Credo as an expression of your own individual point

**RESPONSORY FROM TENEBRAE**

Behold, we have seen Him without comeliness or beauty. His look is gone from Him. He has borne our sins, and has suffered for us. He was wounded for our wrongdoings. By His stripes we are healed. Truly He hath borne our infirmities, and carried our sorrows.

Wednesday of Holy Week

of view, giving it the full homage of intellect, prepared to explain it to other people; if necessary, to argue it with other people." He goes on to point out that the difference between being a credulous person and being a sensible person isn't a question of how many things one believes, but of whether one believes the right things. The presentation of the first article, "I believe in God," makes the typical Natural Theology course seem ineffectual by comparison. And the portions dealing with "His Only Son," which are a truly inspiring treatment of the Redemption and the Incarnation, are again so far beyond the usual religion course that it seems hard to believe that they are addressed to such young school-girls. Yet the naturalness and freshness of the writing, which may seem too breezy to some, are certainly the characteristics which must have most appealed to the school-misses of Exton.

May Donnelly.

**Quoting Jack Dempsey**

"Great fighters do not come from Park Avenue or country estates," says Jack Dempsey in February Ebony, "and Negroes rule boxing today because their bitter battle against poverty and hardship gives them the needed stamina and spirit."



## White Supremacy

(Continued from page 1)

of the States Attorney General's office is studying the case to determine if a revocation of the state charter issued to the White Circle League of America is justified.

An alleged case of brutality, by White Circle League of America members was reported by our Chicago reporter, Phil McIntyre. A Mrs. Esther Mirabell was approached many times by members of the W.C.L.A. and asked to sign a pledge not to sell to Negroes at her store at 315 West 63rd street, Chicago, Ill. Each time she refused. Recently she was attacked and beaten in her store.

Says Beauharnais, "This instinct of racial aversion is normal, natural and exactly the way the Creator intended it. Any views to the contrary emanate from the people who are either sub-normal, feeble-minded, moronic, fools, unrealistic, uninformed, living in an imaginary world above the clouds, betrayers of their race, or deluded, misguided religionists with egg shaped brains which point only in one direction—toward that realm beyond the stratosphere where an undefinable God dwells whom they blame for telling them that it is a CHRISTIAN DEMOCRACY to eat, live, sleep and work with Negroes."

On the United States Supreme Court, Beauharnais has this to say, "They are OVERLORDS of the people. They are not elected by the people (which they should be) and are, therefore, not responsible to the people. They are not responsible even to GOD or to anyone. They assume an arbitrary Power, greater than ADOLPH HITLER'S or any DICTATOR in history. Their function is to ADMINISTER the laws passed by Congress, through the Courts of the Land, not to question those laws."

Regarding any profit motive for his organization, Beauharnais writes, "It will be a non-profit Corporation and will have to be supported by the white people who make up its membership. If we don't build a STRONG FINANCIAL STRUCTURE to push our program and settle this Negro problem the only other course open to us is to crawl into our shells and prepare for the blighting of Chicago." Beauharnais was arraigned before Judge Gutnecht's Racket Court.

"There is a tremendous job of good citizenship to be accomplished and only an organization composed of stand-up Americans of White Stock can do the job under today's intolerable conditions. Every patriotic person of good-will towards our Country and our fellowman is welcome. 'We have no place for dissidents. . . 'Chronic Haters,' 'race-baiters' or 'Communists posing as 'do-gooders.' As you can see, Mr. Beauharnais is really only interested in the welfare of his 'fellowman.'"

Beauharnais elaborates on the opposition his group expects when he writes, "The White Circle League of America will be opposed by a trio of acquisitive, self-seeking sisters who wear the hypocritical robes of holiness and deception. They are the professional politicians of both parties grovelling at the feet

of the Negro and competing among themselves for votes to keep them in political power . . . the deluded, unrealistic religionist who dwells most of his life in the Here-after rather than on this earth and who deceives himself with misconceptions of brotherhood and salvation and attempts to fasten his cob-webby ideas on his faithful sheep-like congregation the educators who propagate the regimented ideas born in Washington, D. C., about public school education, which he despises in his heart, but which he teaches because it is his job and he gets paid for it. All Three Sisters are clothed in the robes of pretense, and they are the betrayers of the white race."

From little acorns, big oaks grow. Mr. Beauharnais' prejudice must have been a little thing at one time. Now it's a big hate. Our prayers and sympathy are extended to the friends and relatives of Mr. Beauharnais.

(The outcome of Mr. Beauharnais' trial and other PERTINENT facts will be reported in the next issue.)

### MEDALIST OUTLINES PROGRAM

Washington, D. C. — The Catholic Interracial Council here is attempting a program of intergroup cooperation, according to Dr. John J. O'Connor, secretary of the Council.

Dr. O'Connor, who is a professor of history at Georgetown University, received the 1949 Hoey Award for his outstanding contributions to interracial justice.

The Catholic Interracial Council is working for the passage of President Truman's civil rights program, Dr. O'Connor said. The Council is also taking every means to expand educational opportunity for Negro youth, and to secure home rule for residents of the District of Columbia, he declared.

Dr. O'Connor spoke on the 200th anniversary program of "Americans All" over Station WOOK here.

## 'St. Peter's'

By BETTY DELANEY

Just a short jaunt up the street from St. Peter Claver Center is the back alley of Seton Street, and in the crowded rooming houses of Seton live so many of God's beloved little ones, its almost unbelievable.

It's in this dank, garbage-strewn alley that Jean Lang and her Volunteers have opened their Children's Club. The little Seton kids have a simple name for it. They just call it "St. Peter." The club-room is a gayly-decorated basement donated by "U" street businessman, Mr. James Baker. Every Saturday morning when the alley door opens and the kids from Seton alley swarm down the steps, sometimes fifty strong, Mr. Baker knows his once-empty basement couldn't be put to better use.

The volunteers gather Saturday morning for dialogue Mass at St. Augustine's and head up the street towards Seton after breakfast at the Center. There will be Jackie Crawford, Mary Barnes, Ter-

## RESPONSORY FROM TENEBRAE

The veil of the temple was rent, and all the earth shook. The thief from the cross cried out: "Lord, remember me when thou comest into thy kingdom."

Holy Thursday

## Harlem Reporter

On March 1 the council of Friendship House gives Anne Foley, the tiny redhead from Worcester, Mass., the responsibilities and privileges of director of Friendship House in Harlem. She has been at Friendship House two years and has done a fine job as circulation manager and temporary editor of "The Catholic Interracialist." She made many friends in Harlem for us when they saw her selling the paper at Macy's corner. On six months' loan to our Washington house, she helped in setting up the St. Peter Claver Center. She is a whiz at cooking and cleaning and scrubbing floors. She understands the primary place of the Mass and liturgy at Friendship House. (Mabel Knight, resigned: see story front page.)

Our council meeting in Chicago produced a good constitution and by-laws for Friendship House in the United States. One provision is a two-year term for directors with possible reelection. We have been working and praying for these for a long time. Please help us thank the Holy Spirit for His help.

Young men from Manhattan College, inspired by Brother Justin, came over with paint and brushes to redecorate our clothing room. How badly it needs it! While God's poor are waiting to receive clothing they should have a clean, cheerful place. These young men are seeing to that.

Hecklers at our fortnightly Outer Circle at Earl Hall in Columbia under the sponsorship of the Newman Club are sometimes surprised to discover that the speaker who has been setting forth some article of the Faith so convincingly is not a Catholic as yet. Gerard Kaufman surprised them one night before he was baptized. On February 12 Jim George gave a fine account of man as a religious and spiritual being. He is still under instructions by Father McManus at St. Patrick's Cathedral. Mr. and Mrs. Frank Sheed are attracting good crowds to this most enjoyable way of learning more about the faith in an adult way. Mrs. Sheed said last Sunday that probably the reason why converts are often more able to explain the Faith than people who have always been Catholic is that the convert has studied the Faith with an adult mind whereas the Catholic often has not studied it since he was a child. In "Pardon and Peace" the same idea was brought out about confession.

McK.

## Chicago Reporter

By BETTY SCHNEIDER

The "Ubi Caritas" antiphon taken from the Mandatum of Holy Thursday has always been a favorite with us, because it seems to keynote so well the ideal we are trying to achieve. We especially like the English translation, which begins "Where there is charity and loving friendship, there God ever dwells," and we sing it on every possible occasion. We did just that often during our annual convention or get-together when fellow-workers from all of the house visited us in Chicago. Starting with a Missa Cantata each morning, we spent three days discussing and planning, noting successes and failures, and charting the future. Father Edward Dugan of New York, Father Joyce of Washington, and our own chaplain, Father Daniel Cantwell were with us. It was grand having Catherine de Hueck Doherty here, as well as staff-workers from Washington, New York, and Marathon City, Wisconsin. The Lord blessed us with wonderful weather, and our staff and volunteers came to the fore in organization so that all was in tiptop shape. The front window was our special joy with its "Holy Year" display, so ingeniously arranged by Frank Leahy and Will Mische.

Out of the convention came a little more sureness as to our special task in the work of trying to bring Christ into the field of race relations. After eleven years of work, we set ourselves to putting down a plan of simple aims and rules as a guide. We tagged it our constitution. It, we realize, will be no more than a shell, unless we clothe it with a spirit of "giving of ourselves" which is what makes a Friendship House. We trust, however, that it will be helpful in continuing and strengthening that "tranquillity of Order" which we must have to gain the peace of God.

We wish that Monsignor Reynold Hillenbrand who has been such a guide and a source of inspiration to us, might have been with us. However, as many of our readers may know, he is still at St. John's Hospital in Tulsa, Oklahoma, as a result of an auto accident which happened a year ago, February. The fruits of the prayers and the sufferings of Father Hillenbrand were with us, we were sure, bringing blessings on our meetings and our plans for the years to come. Do pray with us that Monsignor will soon be able to return to Chicago.

Our housing pamphlet, the fruit of much labor on the part of the volunteer housing committee generally, Mary Dolan and Dale Kurth specifically, is launched. To raise the funds for publishing it, we had a bang-up party and folk dance, to which we invited people from all of the apostolates in the city. Now we are anxious to get it out to all of Chicago, and particularly in the Catholic parishes where housing projects will be located, for it gives positive helps to communities where there may be tension. And it faces the issues squarely from a Catholic point of view. Call at the house, or write us a card and we will see that you receive copies of it.

God in His providence is always providing us with help when we most need it. These past months, He has been good in sending to us Jack Golden of Cleveland, Paul Smith, who comes to us from Fort Dodge, Iowa, via St. John's university, and Jack Woltgen, who is a native Chicagoan. The boys have been visiting volunteers, as we call them, living with us and sharing in the work, helping often with the thorny problems that arise when the tasks are many and the workers too few. A hearty thank you to them.

According to the "Baroness,"

our foundress, Chicago has rung the bell for a certain type of achievement for the first time in the history of Friendship House. The Lakeview Council, a group of Protestant, Jewish and Catholic citizens of the Lakeview area of Chicago, gave us an award—and a substantial one, for good work in the religious field. With mixed emotions, we accepted it. We were encouraged and thankful. It was a gift of God, without which we wouldn't have kept the account solvent and the oil bill paid in February. But with it all, we prayed a silent prayer that we fully merited it, being just a little afraid of that note of human approval. It was not usual for us, and it probably take another month or two for us to get accustomed to it.

## U. OF ILLINOIS BANS BLACKFACE

The committee on student affairs at the University of Illinois recently adopted a policy to ban blackface shows and other entertainment which may ridicule a minority group. The committee, according to a spokesman, discussed the "unintentional ridicule directed at minority groups" and recommended the ban be placed for "better racial and religious harmony thru enlightenment of a University group."

In the statement of policy made by the committee, it is stated that the motion is directed especially at minstrel shows, but the decision of stereotyped, ridiculing entertainment will depend on the "discretion and sound judgment of the committee on student affairs."

Maybe that's not so good. It could be that minority rights will be infringed upon in the possibly ill-conceived effort to protect minority rights. The quarrelling in the pages of the DAILY ILLINI missed this point entirely. They argued back and forth in editorials and letters-to-the-editor over how much publicity should be given the move—the paper ran an eight-column banner on the day of the announcement, but was against publicity—and whether a ban such as this achieves a diminution of prejudice or merely elimination of the undesirable overt acts connected therewith in entertainment.

By PHIL MCINTYRE



## THREE FAMILY FACTS

(Continued from page 1)

tremendous sources of spiritual and other aid waiting to be utilized.

We don't have to worry about the fact of survival. Marriage was divinely instituted, raised to the status of a sacrament by Christ two thousand years ago. We know of Nazareth and Cana. We know that the Christian family has functioned for two thousand years withstanding spiritual onslaughts and material tragedies. The family has been such a normal and natural unit of society that family names don't make the history books or religious calendars but Popes, Bishops, monks, nuns, priests, solid citizens of Christ's kingdom on earth have been influencing the world for good in a long continuous procession ad infinitum.

Our part in this plan is evident in that we as Christian parents are directly responsible for the work on earth of the family. Perhaps it is only when we evaluate our own contributions to stable, responsible, Christ-centered life, that our unworthiness makes us doubt, our inadequacy discourages us, our concupiscence frightens us from attempting such a noble vocation. We worry, of course, about employment, housing, and health, but more particularly about the task of saving our souls, helping our spouses to save theirs, and of delivering several small souls to God. We dread assuming new, strange endeavors, awed by the terrifying examples of failure among our acquaintances, the deadly statistics of the marriage survey. Sometimes we attempt Christian marriage before we know what being a Christian entails, before accommodating ourselves to our rightful places in the Mystical Body. Because we are tremendously stimulated by the ideal of marriage well-lived, we attempt too much and try to please God and please the Jones'. Even if we can heroically avoid the influence of the secular yardstick, we accent marriage as a dry martyrdom mistaking a vocation for a life sentence. We omit the instruction of the Church to the bride and groom, "You can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears."

We might dissolve all of these anxieties and apprehensions by looking at our problem directly. Simply, married life in Christ is one way of continuing single life in Christ. Just as any other life, any other vocation, it requires a clear dedication and intention to live the life of Christ. Its aim is identical with that of the Christian in the priesthood, the sisterhood, the marketplace, that of personal salvation. We don't change our main work in marrying, we change our method and the personnel that surrounds us. We trade the business world, the professional scene, the school, the employer or employee for family and home—our world is no more nor less.

Fully dedicated to our vocation, we will strive to build up Christ within us by participation in the liturgical life of the Church, frequent assist-

ance at Mass, reception of Communion, attendance at Benediction, visits to the Blessed Sacrament. Because these activities are not always available to a homemaker's schedule, we will try to spiritually fortify ourselves within the home and through the activities of the home. In dedicating our services to the family to the honor and glory of God, in seeing the needs of Christ in the needs of our children, we can further enrich our lives. Some of us can successfully achieve the formal group prayer of the Rosary, Prime and Compline, but all of us can find opportunities for Morning Offering, the ejaculation, thanksgiving in even the busiest day.

In this day of the divided family, we will cling more steadfastly to the unifying activities of shared work, recreation together, Liturgical practices, such as observance of feast days, name days, Advent, Lent. We can so expand the activities of the home (even the city home) that our children will not be dominated by the radio, the newspaper, the television, the people next door. We can consciously and unconsciously place spiritual values above material ones in our ideas of a home, of gift-giving, of the outside activities in which we participate. After we have protected the home from the intrusion of secular standards and neighborhood un-Christian practices, we can safely enlarge the family circle. We can make room for the only child next door, the rejected Jewish child, the unaccepted child of another race, the child who doesn't know anything about God, the handicapped child in home or hospital, and for the misfit adult who lacks a family center. We can stimulate our children's thinking by introducing them to worth while people—priests, missionaries, lay apostles, other families centering their lives in Christ. All of these activities should occur naturally in a normal civilization. However, we must make a definite effort to include them in our world since the neighborhood and community have ceased to exist. All of us will not try the same means to guarantee a truly Christian family life, all of us will not have identical opportunities, but we can all establish with the help of God, a miniature Nazareth of our own.

Happily we are not alone in this great undertaking. The paradox still exists that the world which undermines the stability of the family, tearing at its economic and religious foundation, the same world that isolates and separates men, religions, races, and cultures, still secretly or stridently admires the family and wants it to prosper. Oddly enough there is a place in the most secular magazine for a description of good Catholic family life—the article on the Berger Family of Kansas City in *BETTER HOMES AND GARDENS*. There is a place on a national radio chain for a program encouraging the recitation of family prayer. There is a place on Town Hall of The Air for a tale on family problems by a distinguished Catholic mother, Mrs. Maisie Ward

Sheed. Although these isolated examples must not mislead us into thinking the Christian standard is dominant, they do give us reason to believe that we have an audience, perhaps co-workers, or a community ready to be influenced.

It is in the great apostolate of the Catholic Church that we will find untold resources available to assist the Catholic family in everything its goal. Besides the most important help of the Sacrament of Matrimony, the entire Liturgy of the Church which helps religious and layman alike, there are a group of apostolates designed specifically for the promotion of family life. Following the leadership of the Holy Father and the American Bishops, such organizations as the Catholic Family Life Bureau of the National Catholic Welfare Conference, the Catholic Rural Life Conference, the Cana Conference Movement and its new member, the Cana Club, the Christian Family Movement, have been established. These various groups offer us a common meeting ground for our spiritual and material problems. They help us to work for ourselves and our neighbors. They keep before us the high standards meant for our lives and inspire us to attain them in community. The various pamphlets, study group suggestions, published and distributed through these channels can show us what problems are common to all of us and the means of solving them.

Perhaps we cannot join a Cana Club, attend a Family Life Conference, meet and see our Catholic families also tied down with small children. There's still great wealth for us. Just as every assault on the individual is an attack on family stability, every activity that promotes the spiritual welfare of the individual adds to the spiritual health of the family. The CHRISTOPHER'S are making the world a better soil for the growth of the family, the YOUNG CATHOLIC WORKERS are seeing, judging, and acting on the flaws of the present society. ACTU is helping the trade unionist to govern his life and influence his environment by the great encyclicals. THE CATHOLIC WORKER MOVEMENT with its Houses of hospitality and rural settlements, FRIENDSHIP HOUSE and its well-known activities to mend the wounds of a pagan world are serving the family just as much as the individual. The Catholic press, with its stimulating articles on the family and related subjects, keeps us abreast of many

### NEGRO BOYS TOWN BEGUN IN ALABAMA

A proposed Negro Boys' Town, sponsored by Father Michael Caswell, near Mt. Meggs, Ala., is in the construction stage, it was reported. The school, which will be conducted along the lines of the internationally known Boys Town, will be for Negro boys between 12 and 19 years of age.

The framework for the initial building of "Our Lady's Preparatory School" has been completed, and it is expected to be ready for occupancy by November 1. "All of the funds for the project have not yet been collected," Father Caswell said.

## When Is a Man Poor?

*A man who is poor in spirit loves himself simply as one creature in the concert of all creatures, and thereby sets himself free, and makes them free by his very presence.*

I met these lines in a very inconspicuous paragraph of a book which should endear itself to every friend of FRIENDSHIP HOUSE.\* When I read them, I thought immediately of someone I know, a most admirable person, who fits the description perfectly. Yet I would ordinarily never think of him in relation to such a subject as Christian Poverty. Thinking about this and trying to discover why he seemed to fit the description of one who was poor in spirit, I began to realize the scope which the subject was assuming in the hands of the capable French Dominican. Perhaps if you examine the sentence phrase by phrase and as a whole you will get a glimpse of that scope, of how much of the Christian life is embodied in the practice of Christian poverty.

Christian poverty is a difficult subject to write about. If it were not, you would not encounter the actual range of its manifestations, the extremes of interpretation given to it and the apparent contradictions.

Moreover these days, where-in involuntary poverty stands out in all its ghastliness the more starkly by reason of the glitter of individual and corporate luxuries, and where the whole picture is etched in the mind by the sharp tool of secular sensibility, the issue of Christian poverty takes on terrible significance, and for the same reason it becomes more difficult of comprehension.

From all sides we are urged to come to terms with poverty. Whether or not we feel impelled towards the counsel of voluntary poverty, none of us is exempt from the precept to be poor in spirit. And even if we could talk ourselves into a com-

groups not mentioned here. Our various Catholic libraries afford us an opportunity to obtain the best in Catholic family reading. Catholic publishers distribute books for us and our children far superior to those produced in the past.

Since we are members of the Mystical Body of Christ, we have still another source of spiritual solidarity—the great bodies of contemplative religious giving their minds and hearts to God for the welfare of the family. Probably few families will be making the pilgrimage to Rome for the Holy Year. However, the prayers and sacrifices of every pilgrim in every basilica will be for us and our families. Theresa Neumann in Austria, Lucia of Fatima, and Padre Pio in Italy are there because of us and for us.

Remember, Christ at Nazareth and Cana gave us the design of the Christian family, with His help, we can do our part to perpetuate it, and there's a powerhouse of spiritual aid, ready to assist. Despite the difficult factors that we must acknowledge, it's still "Green Light" for the Christian Family."

Eleanor O'Connor.

promise, we cannot escape the demands of the destitute poor, who today are poor even in basic rights, not to mention privilege. Even if we give them all our material goods, we have not solved their problems. For these there is but one ultimate solution, the peace of Christ in the poverty of Christ. But how can they possibly apprehend this when their plight is like that of a drowning man.

It is up to us, then, while we still have our heads above water, to consider this solution. Perhaps the conclusions we draw for our own lives may, through us, influence those poor who cannot now understand the mystery of their misery.

Poverty was the state which the Son of God deliberately chose in which to spend his earthly life. Since every aspect of the Incarnation has meaning for us, we must regard the example of Our Lord's poverty as more than incidental. But we have more than the general inference; we have the explicit testimony of His words: "It is easier for a camel to pass . . ." "Woe to you rich . . .", "Blessed are the poor in spirit . . ."; and to the man who would be perfect, "Go, sell all thou hast and give to the poor . . ."

The poor, in the divine dispensation, have a definite role. Not that one need remain in a state of destitution, for one of the goods of poverty is that normally it engenders a striving which is good for the individual and for society. Unfortunately today poverty almost always means enslavement and dehumanization. But while one is poor—and, "the poor you have always with you"—one not only shares Christ's chosen state, but he suffers seeing Christ scorned in his own person, for "because you did it to these, the least of my brethren, you did it unto me."

There is much possible merit in living in the state which Christ sanctified by His choice; and the zealous apostle, striving to get closer to Christ, will meditate long on this aspect of the Christian life. Doing so he will find that poverty, far from being a state which he may elect or reject, is, in a certain sense, the only state for the true Christian. Thus, the spirit of poverty is incumbent on everyone; it is a precept, a command. It is the only state for the true Christian, because, pushed to its furthest implication, perfect and complete poverty is simply a right ordering of oneself with the Creator and other creatures, that objective toward which we are all striving. Anything short of this is in some sense a failing in the spirit of poverty. Thus, harking back to the opening lines, any failing in the spirit of poverty is a curtailment of one's own freedom, whether it be freedom from the enslavement of material goods, or from the subtle possessiveness that is the essence of inordinate self-love.

Also from the point of view of the lay apostle, there is the further consideration of the appeal of example. Catholic Action is a person-to-person business, where a sympathy which is truly understanding

(Continued on page 6)



## INTERRACIAL MARRIAGE

(Continued from page 1)

them. I accepted the invitation to stay with them since this would give me an excellent opportunity to see how an interracial married couple actually lives.

Before making a study of interracial marriages in 1948, I felt that the very term "interracial marriage" brought up all sorts of preposterous visions in my mind. What kind of men and women would these be who dared to intermarry? Once intermarried, how could they possibly live happily in these United States, where public opinion is so violently opposed to such unions? Theoretically it seemed to me that interracial marriages should be able to work out, but practically, it seemed that public opinion would not permit such marriages to function normally and happily.

In New York, the husband met me at Penn station. When I saw him I thought he was a light-skinned Negro. (I later learned that he is from the Virgin Islands. His father is French, his mother colored.) When we boarded the subway I expected everyone to stare. On the contrary, no one seemed to notice us. A gentleman

*The dissertation referred to in this article was written in partial fulfillment of the requirements for the degree of Master of Arts in the School of Social Science of the Catholic University of America. It was written under the direction of Reverend Doctor Paul Hanley Furfey, Professor, and head of the Department of Sociology at C. U.*

subject and who could give me some leads as to whether the topic was a feasible one to study; and if so, references as to specific couples they knew. At the end of the evening I had received the names and addresses of seventeen interracial married couples, and the discussion had proved so interesting and enlightening that I was more than anxious to begin the study. My host explained to me that, when my letter arrived, his first impulse had been to disregard it. The couple was very happily married and they were not interested in making a "program" out of their family. After writing a letter to my major professor, and after due consideration, they had—he later told me—decided to cooperate with the study, inasmuch as many people have misconceptions about racial intermarriage and will probably retain these ideas if they don't know the true facts.

The next day I had the opportunity to observe the children at play. Mrs. — introduced me to several of the mothers, and they discussed some suggestions they were going to propose through the Tenants' League regarding play facilities for the younger children. Most of the couples living in the project were Negro; there were, however, several interracial couples and a few white couples living there, too. All of those I met and spoke to were very friendly.

When I returned to Washington and definitely made up my mind to make the study I wrote to Mrs. — and asked her for information regarding Visiting Volunteers at Friendship House. Miss Mabel Knight, Director, had been one of those present the evening we discussed the subject, which fact explains my thought of staying at F. H. Soon arrangements were underway, and on July 1, 1948, I arrived as a Visiting Volunteer. (Might I mention that my clothes arrived ahead of me and had been sorted for distribution! I assured Evelyn Davis that I wasn't the one to thank for the package they had received from someone bearing the name of Lynn, but when she showed me the slip of paper bearing my own handwriting, I realized that the mail service was better than I had thought.)

During my stay I attempted to contact twenty-three interracial couples. In five cases, the couple either was not known at the address given, or had moved and left no address. In two cases the marriage was not interracial since both parties in each case were Negro. In one other case, an interracial couple was contacted and the woman was interviewed. However, she was re-

luctant to fill out the brief questionnaire, so I let the case rest. This couple were practicing Catholics and had been married for nineteen years. They wanted children, but their marriage had not been blessed in this respect.

A remaining fifteen couples were included in the study. The couples were told they would not be identified in the study. The Schuyler's marriage has been widely publicized, however, so I wrote to Mrs. Schuyler and secured permission to quote from an article she had written about their marriage in *Mercury*. Her reply is significant and worth quoting. "Yes, you may quote my *Mercury* article and use my name—since everyone knows about us anyway, far and wide, too late now to be bashful; besides, one has to fight this in the open; otherwise, half the value is lost. There's been too much dodging of issues; bowing to tradition; saving of faces. The absurdity of the situation must make the gods roar." The Schuyler's had one daughter, Philippa, who had composed two hundred musical works by the time she was fourteen. These included "Manhattan Nocturne," scored for a 100-piece symphony, which was premiered by the New York Philharmonic Orchestra.

The conclusions reached in my study were of course limited by the small sampling and the method used. In all but one case, the man was Negro and the woman white. At the time of marriage the persons ranged in age from 18-41. The locations of these marriages included New York City, Connecticut, New Jersey, California, Belgium and the British West Indies. Of the total group, eleven men and nine women were born in the United States, while four men and six women were born outside the United States. The present occupations of the husbands included three writers, two attorneys, an interviewer for the U.S. government, a manager of a shipping department, a student, two postal clerks, a factory supervisor, an apartment superintendent, a stationary fireman, and a chauffeur.

Eight men and eight women, comprising slightly more than half of the group studied, had attended or completed college. The average education completed by the men was 13.73 years, while that of the women was 13.2 years. The formal education of one couple was limited to grammar school, but the adjustment they were making seemed to surpass that of some of those with a college education.

In regard to religion, six of the couples were Catholic and five of these six were practicing Catholic. It is interesting to note that of the five couples in which both parties are practicing Catholics, all five marriages include at least one person who is a convert to the Catholic faith. In the case of one marriage, both persons were converts.

Four of these couples were Protestant, three of the four professing Episcopalian belief. Out of the four, two did not attend church. The church attendance of the remaining two couples was not stated.

With regard to religion, four

## Washington Reporter

By MARY HOUSTON

Uppermost in the minds of staff and vols at St. Peter Claver Center is the fact that the leaguers up and we are looking for a place to move to, a larger building and located in an area where the facilities we have will be more accessible to the poor, and where we can live the gospel teachings more literally. So we have been spending a lot of time looking for another place and "surveying" Washington all over again. What a complex city it is... beautiful from the physical standpoint, lovely wide streets, nice houses with trees and shrubbery. So often however, these lovely streets hide back alleys (which are dead-end, and have little traffic), shack-lined, dirty, filthy, vermin ridden alleys where human beings created in the image and likeness of God are forced to live because there is no place else for them. But can we really add to the widespread national (international probably, too) publicity given to the nation's capital recently in secular newspapers throughout the country? I doubt it. "Washington: the Disgrace of a Nation" (Women's Home Companion reprint) did a more thorough job than we could do.

Our volunteer workers when selling the Catholic Interracialist on church grounds

marriages were mixed. All of these included one Catholic party. In three cases the other party was Protestant, and in one case a woman claimed no religious affiliation.

There was one marriage in which neither party claimed religious affiliation. In this case the woman is a Communist; her husband at one time belonged to that party. He later became a Trotskyite, still later left that party, and now considered himself a liberal and a pacifist.

Most of the couples appeared to be very happy, and some of them extremely happy. Only one couple gave evidence of being unhappy—and this could not be judged with certainty. The basic factor in this possible marital disturbance did not seem to be a racial one, however.

The one couple whom I had the opportunity to know best were truly an inspiration. They now have three children and are a family on which any Catholic family could well afford to model their lives. They live in simplicity, and very happily. Mrs. — told me that she had always thought she was happy before she was married, but she felt now that at that time she didn't even know what happiness was. She and her husband, she felt, are blessed in each other and in their children.

Despite social pressure, interracial marriages can and do work out. Certainly, I would not indiscriminately encourage all interracial marriages. The individuals and circumstances must always be taken into account. Those I met were exceptional people, and it probably takes such to adjust well, despite social pressure. What about the children? They seemed to be a healthy, happy lot—those I saw. Ann Quigley Lynn.

with the permission of the pastor have been labeled Communist more than once now by practicing Catholics. The slurs don't disturb us for it's rare that we are allowed to suffer such insults for Christ right out in the open air! One lady said to me as I offered her a paper... "Don't you know you're committing a sin?" Over coffee afterwards we laugh at such remarks as we relate the morning's happenings to each other... but inwardly one is pretty sad at the lack of fundamental social Catholic training such remarks reveal.

Next week a house of hospitality will re-open here. It will shelter homeless men—Negro and white. There are five or six places, mostly Protestant missions, that house white men, but not one which accepts colored. As Mr. Scott, founder of Blessed Martin House of Hospitality put it at one of our Monday nights, since the Negro is the last hired and the first fired even in times of full employment, it stands to reason that there should be at least one place of shelter where jobless Negro men are welcome. Mr. Scott also gave us a few pointers on voluntary poverty for lay people. He knows from experience how amazingly generous God is to those who will trust Him completely.

## POOR MAN?

(Continued from page 5)

is all important. But certainly there will be no influencing an embittered poor, if they cannot see that the apostle has real understanding of the depth and complexity of their misery.

The true apostle, if he is docile to the Holy Spirit and attentive to His voice, which is the Church, will not mistake the fervor of this sympathy, or the thrill of complete indifference to material concerns, for an understanding of the depth of the mystery of poverty. Poverty may, by extension, be conceived as comprising the whole of the Christian asceticism, but not to the exclusion of the virtues and gifts through which all Christian endeavor must be channelled. The moral virtue of prudence is always at work in the Christian soul.

Father Remagey probes Scripture, theology and even psychology in order to bring out how essential an understanding of poverty is to a full comprehension of Christian life. But he is no less thorough in his endeavor to draw lines marking the subtle differences between the true virtue and what Christian poverty is not. He gives no pat answers to questions; in fact there are practical issues in the matters of voluntary poverty and complete trust in Providence which one wishes he had treated more fully. Nevertheless the book abounds in material for everyone's meditation.

Robert McDonald.

\* POVERTY: an essential element in the Christian life. By P.R. Regamey, O.P. Translated by Rosemary Sheed. New York, Sheed & Ward, 1950 183p. Price: \$2.50.

### RESPONSORY FROM TENEBRAE

My soul is sorrowful even unto death. Stay here, and watch with me. Soon you shall see the crowd that shall surround me. You will flee, but I will go to be offered up for you. Behold the time draws nigh, and the Son of Man shall be delivered into the hands of sinners. You will flee, but I will go to be offered up for you.

Wednesday of Holy Week

rose from his seat and nodded for me to sit down.

At West 135th street my heart sank when we alighted from the subway and I saw for the first time the soot-covered tenement dwellings of Harlem. I was relieved to see the newly constructed project towering in the near vicinity. It was here that the couple lived.

Mrs. — greeted us at the door. The two children, three and two years of age, were standing at the doorway with her. My first impression was that the children decidedly resembled their father. They were beautiful children with medium brown skin, dark, soft curly hair, and their expressive deep brown eyes looked somewhat Oriental. Mrs. — was a pleasant and gracious hostess.

That evening an interracial group of friends (two Negro and three white) invited by the couple arrived to visit. These were people who they knew were interested in the



# THE CATHOLIC INTERRACIALIST

**HARLEM and CHICAGO  
FRIENDSHIP HOUSES  
ARE MENTIONED**

The increasing prominence of the United States in world affairs has brought likewise into prominence the situation of the American Negro population. American authors who deal with the subject are widely read abroad, and people ask if the conditions they describe are really true. During World War II peoples in the war theatre frequently inquired as to the relationships between the white American troops and those of other racial origins, and were disturbed by what they saw of racial inequalities. European visitors to the United States notice restrictions placed upon people in that country because of their color or racial origin, and ask why it is that Americans condemn the Nazis so severely when practicing racial discriminations themselves. Great interest was aroused throughout the world when the President of the United States announced in 1949 his determination to obtain through legislation a complete abolition of all such inequalities, and to secure complete civil rights for all American citizens in practice, as—in a broad sense—they already are secured for them in theory.

The difficulty in answering these queries arises from two conflicting points of view. One answer will dwell upon the negative side of the picture; will tell of the injustices suffered by the Negroes of the United States, of harsh, compulsory segregation even in the national capital, Washington, the lack of interest taken in their spiritual welfare, the inconsistency frequently shown with Christian teaching and practice. The other type of answer will stress the positive, will tell of the extraordinary progress made by the American Negro since his emancipation from slavery in 1866. It will emphasize the profound change that has come over the Negro's situation in recent times. Along with the improvement in his economic status has come the opening of countless new doors of opportunity. Only a couple of generations ago, 90 per cent of American Negroes were unable to read or write. Today, the number of illiterates (analfabeti) among them is lower than 20 per cent (some say only 10).

## 350,000 CATHOLIC NEGROES

The total number of Negroes in the United States is estimated at about 14,500,000 persons, of whom not more than 20 per cent are of wholly African descent. Negroes registered as regular members of Protestant church organizations are estimated at 5,650,000; Catholic Negroes at 350,000; while some 8,000,000 are not affiliated to any religious groups. The majority of the Negroes are still in the Southern States of the Union, but migrations from South to

## Rome Gives Full Picture of American Catholic Negro

North, especially in the last thirty years, have produced very large concentrations of Negroes in the Northern cities, such as New York, Chicago, Philadelphia, Detroit and Washington. In New York City alone the Negroes number 750,000. Roughly, one out of every ten Americans is a member of the Negro group.

**WHAT'S BEING DONE**  
Catholics—at the same time—are asking all over the world what is being done by the Catholic Church for the Negroes in the United States, both as to their spiritual welfare and as to their civil status. Such inquiries are particularly frequent among the delegates from all the different countries to the United Nations.

Catholic activity on behalf of the Negro in the United States may be summed up under three principal headings. One of these is the straight mission work for the colored race—the Church's "front-line" activities—pastoral administration, churches, schools, religious organizations. The second line is that of social-welfare work in its many forms such as charitable and recreational agencies in the community, settlement-houses, employment bureaus, Boy Scouts and other youth activities, etc. The third is the interracial program. By this is meant organized work for the diffusion of the Christian and Catholic concept of race relations and all the practical conclusions that flow therefrom.

The major obstacle to the conversion of the American Negro is the attitude of white Catholics themselves. As the Negroes have become more educated, they have grown aware of the extreme discrepancy which exists between such an attitude and the real spirit of the Catholic Church. They read of the great pronouncements of the Holy Father, the Head of Christendom and contrast his words of friendship and affection with the unfriendly attitude of the people next door. They are particularly sensitive when they find Catholics practising such discrimination in the church itself; or find their children otherwise qualified outwardly and inwardly, excluded from Catholic schools because of their color. For this reason the attitude of Negroes toward separate churches or separate schools for their own race is decidedly mixed. In certain regions of the country, where such separate arrangements have been the universal custom or are even enforced by law, the Negro accepts them for want of anything better. He is not agreeable to them, however, where no such tradition exists, and in all cases deeply resents when, as not infrequently happens, the existence of the separate institution is made

an excuse for excluding the Negro from fellowship in the parish of his domicile or choice.

### OBSTACLES

Just as the purely spiritual work of the Negro is frustrated and incomplete without a complement of social-welfare activity, so, too, the missions have learned that the "intra-racial" work of the Negroes, whether pastoral or educational or social welfare, is dashed against a hopeless obstacle unless the walls of prejudice and racial discrimination are broken down by a specially directed program of propaganda for interracial justice. Negro students graduating from Catholic schools find the labor of both pupil and teacher vainly expended if the doors of opportunity are closed.

The necessity for a sound and practical interracial program is emphasized in the case of recent converts, since the Negro entering the Catholic Church comes frequently from his own religious organization where he enjoys equality and friendship with members of his own race.

The central idea of the Catholic interracial movement is the application of Catholic social morality and theology to the question of race relations. Mere generalities are not enough. A distinctive note of the movement is the direct application of these great principles to specific situations, particularly where there are signs of acute conflict between the white and the Negro elements in the community. Employers are directly approached and convinced of the capacity of Negroes to engage in certain types of work. Trades union leaders are reminded of the scandal and harm given by policies founded on racial prejudice. The Negroes themselves are asked to cooperate and to prepare themselves for careers which are now closed to them. A prudent and carefully planned, but determined war is made by the leaders in the movement against the policy of compulsory segregation, or "color bar." This policy in itself is a grave derogation to the Christian concept of the individual's inherent dignity. Moreover, in our complex modern civilization with its social and political interdependence, it cannot exist without resulting in grave inequalities. Attempts are made to justify segregation by saying that it produces peace and harmony by keeping separate people who would otherwise be in conflict. This ignores the fact that separation itself is a principal cause of conflict, where such occurs, since it fosters those traits in both the majority and the minority group that lead to conflict.

So deep and so universal among the American Negroes is the feeling on this point—

once they emerge from a condition of primitive isolation and ignorance—that any thought of a wide, general conversion of the Negroes to the Catholic Church is an illusion until and unless the attitude of American Catholics, clergy and laity, is completely purified of approval of the segregation policy or of the many deprivations of educational opportunity, of fair employment, and of decent housing that arise as a result of it. Where in recent times several great American prelates have taken a strong and uncompromising public stand on this issue, their action has immediately made a vast impression upon the Negro people, through their press and their national organizations. Their action, too, has been welcomed to an unexpected degree by the white Catholic people themselves, who at heart, as a rule, are not prejudiced, but are waiting for clear directives in a matter where much confusion has prevailed.

Among American Catholics one finds an ever-growing number of activities where both white and colored participate. Notable are the New York and the Chicago Friendship Houses.

### WHAT PROGRESS?

We may sum up in the few following propositions the answer to the question: "How about the progress of the Catholic Church among the Negroes of the United States?"

1. The apostolic work now being done among the Negroes of the United States is of the highest order. It is writing a record of zeal, self-sacrifice and intelligence, in the face of galling poverty and a still more galling indifference or misunderstanding. One of the most consoling features is that practically all the major religious communities, of men and women, in the United States, and many smaller ones, are in some way engaged in this apostolate.

2. The results are seen:

a) In the preservation of the Negroes' faith, often under great difficulties caused by sudden changes of social and economic conditions;  
b) a steady yearly increase in the number both of those working in the field as well as in the number of converts;  
c) in the advance of the Negro Catholics themselves in their status in the Church and in the community.

3. American Negroes, particularly of the better educated type, are showing a growing interest in the Catholic Church. As a result of the work of the Catholic interracial councils, the Negro press, reaching over a million readers each week, has completely changed its former hostile attitude towards the Church.

4. Any great notable spirit-

**CATHOLIC CHURCH  
EXPLAINS  
ITS STAND**

ual advance, however, is conditioned by the attitude of white Catholics. The Negroes, as a race, have been disappointed and deceived too many times to be satisfied with mere expressions of kindly benevolence. The only actions which will assure them, on any great scale, of the Church's genuine interest in their spiritual welfare, are those which clearly demonstrate the Church's intelligent and sympathetic interest in the grievous problems that attend their temporal welfare. While some of those problems are merely ordinary problems of poverty—such as those experienced by any socially retarded people—the bulk of them arise from white racial attitudes and the innumerable actions and reactions (some of these among the Negroes themselves) to which these attitudes give rise.

5. The constant effort made by the Communists to convince the Negroes that the Communists alone take an active and sincere interest in their problems has placed before the Negroes in many instances the disagreeable alternative of seeking communist aid, if none is forthcoming from Christian or Catholic sources. The Communists spare no pains to offer their services to the Negro peasant and agricultural worker, the Negro laborer, the Negro housewife, youth and intellectual.

American Negroes are unsympathetic to communism, and few of them so far are influenced by it. Its aims and methods are alien to their religious patriotic and generally decent, conservative instinct. A weak and compromising attitude, however, on the part of Catholics, not only plays into the hands of Communists in America: it is food for communist propaganda throughout the world.

6. Hence the need for patient, organized interracial work in the United States, and for a clear stand by the Church on these fundamental matters of human and civic rights. If this is at hand, I see no reason why the future census of Negro Catholics should not be at least four times what it now is, in the course of the next fifteen or twenty years.

7. Hence, the need of fervent prayer for still more blessing of God and His Blessed Mother upon this great undertaking. It concerns not only the status of the Church in the United States but the welfare of the Church throughout the entire world. May Saint Benedict the Moor, of the Order of Friars Minor; the Dominican Blessed Martin de Porres—declared by the Holy See Patron of all works of Justice in Peru—and the Jesuit Saint Peter Claver aid the cause by their powerful intercession.

(Reprint from the official organ, FIDES, of the Society for the Propagation of the Faith, Rome, Italy.)



# FRIENDSHIP HOUSE EXPLAINS ITSELF

Because of the many requests for information about Friendship House, we are utilizing the back page to tell this story. Listed below will be complete excerpts from the Friendship House constitution, and other data from our files.

Special copies of page seven and eight have been prepared and are available on request.

## THE PURPOSE IS THREE FOLD

Friendship House is an organization of Catholic lay men and women united to sanctify themselves and the society in which they live through an effort to restore the justice and love of Jesus Christ to individuals and to social institutions, particularly with a view toward interracial justice. The purpose, therefore, of the organization is three-fold. To glorify Jesus Christ; to sanctify its members; and to sanctify other men and women and the social institutions of our times, particularly in the field of race relations.

The members of Friendship House, though remaining lay people, voluntarily bind themselves to practice the counsels of perfection, poverty, chastity, and obedience. The duties and responsibilities coming to them in Friendship House they accept as coming to them from Christ. The authority exercised in Friendship House is recognized and accepted as the authority of Christ.

The principal means to be used to bring Christ's justice and love to interracial relations is the establishment of an interracial house in a community where segregation or serious racial tension prevails. The house will make the Christian life—its justice, love, and corporateness—visible to all racial groups, and through the spiritual and corporal works of mercy attempt to create as close a companionship with the life of the people in the community as is possible.

Radiating from the house will proceed two broad efforts: an educational effort to reaffirm both the human dignity and rights of all men, and the profound unity among all men established by our common creator and intensified by Christ our common Savior and our common Brother; and, a practical effort to bring the spirit of Christ's justice and love to bear on the attitudes, laws, customs, and institutions of our time inasmuch as they have been corrupted by racial prejudice and hatred and discrimination, and the lives of men and women, Negro and White, have for that reason been degraded.

Each house will be constituted under the authority of the Bishop and will be subject to him as Christ in his diocese. Guiding and directing the spirit of each house will be a chaplain who serves with the permission of the Bishop of the diocese.

## VOLUNTEERS WORK AT F. H.

A very important part of Friendship House is the VOLUNTEER; that person who gives part of his time to the physical work of Friendship House, and full time to the message of interracial justice.

A volunteer is welcome at any time, morning, noon or night. He or she may help gather and distribute clothing, make sandwiches, help with the newspaper, visit homes, visit hospitals, do office and bookkeeping work, or club-room work with the Tiny Tots, Brownies, Teen Ageds, Boy Scouts, Girl Scouts and so forth.

Regardless of faith, a person may be a volunteer, IF, that person is of good will with an understanding of the word equality from the viewpoint of the Christian mind. It's not just humanitarian, it's much more. From Friendship House, the volunteer should carry the message of interracial justice into his or her work, school and home.

## ACTION SPEAKS

In the educational field we publish this newspaper and many pamphlets for a wide distribution. Each house does lecturing to groups and organizations in the vicinity as a means of explaining our work and principles. At the two farms, St. Joseph's in Marathon City, Wis., and Blessed Martin's in Montgomery, N.Y., we hold summer schools.

Each house maintains a lending library which features Negroiana (books by and about Negroes) and Catholic books. In the library an open forum is held once a week with a talk by an outstanding person in the lay apostolate or in the field of race relations. Different classes, according to the interests of the people in the community such as short story writing, typing, French, arts and crafts, and drum and bugle corps are offered. The facilities are also available for use by any community groups such as unions, war veterans, church organizations and so forth.

A well organized program for children is maintained in each house, with special rooms set aside and several workers spending time with them.

We help people to find employment and housing, and we give emergency assistance of food and money when it is needed. Clothes, donated by friends, are distributed regularly.

We support all favorable legislation and work for it. We are interested in all problems of housing, employment, education, family life, and recreation in the community and we work with the people on them. We work to eliminate discrimination in schools, hospitals, restaurants, theatres and other places by convincing, persuading, or perhaps, picketing those responsible.



THIS IS A DRAWING OF ONE OF OUR HOUSES

## What We Believe

### WE BELIEVE:

in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

### WE BELIEVE:

THAT the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

### WE BELIEVE:

that Faith without Works is dead.

that we ARE our brother's keeper and have a PERSONAL responsibility therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color . . . for Christ died for ALL mankind.

### WE BELIEVE:

that all men are born equal before God.

### WE BELIEVE:

in the Natural and Supernatural dignity of men, as Children of God, created in His likeness and possessing inalienable rights to life, to work, to marriage, to a decent upbringing of their children, and to the pursuit of happiness.

### WE BELIEVE:

that a modicum of material necessities is essential to the practice of virtue.

### WE BELIEVE:

that the unit of society is the family whose rights precede those of the state.

### WE BELIEVE:

that a lasting social order and peace will be achieved ONLY by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Because of these beliefs FRIENDSHIP HOUSE is dedicated to the actions growing from them, as well as to the integration of those beliefs into the reality of their living. And into that of as many Catholics as they can reach through prayer, example, indoctrination, and dissemination of knowledge in all pertinent phases and all available fashions, as well as through the Corporal and Spiritual Works of Mercy.

### BUT...

AS LONG AS THE NEGRO IN AMERICA HAS TO SUBMIT TO THE UNCHRISTIAN, UNDEMOCRATIC LAWS OF JIM CROWISM AND SEGREGATION . . . Friendship House has work to do.

AS LONG AS THE NEGRO IN AMERICA CANNOT VOTE . . . Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA HAS TO LIVE IN GHETTO-SLUMS . . . Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA IS REFUSED A BED IN A HOSPITAL BECAUSE OF COLOR . . . Friendship House has work to do.

AS LONG AS A NEGRO IS REFUSED ADMITTANCE TO A PUBLIC OR PAROCHIAL GRADE SCHOOL, HIGH SCHOOL OR COLLEGE, BECAUSE OF COLOR . . . Friendship House has work to do.

AS LONG AS A NEGRO IS REFUSED A JOB IN AMERICA BECAUSE OF COLOR . . . Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA IS NOT TREATED AS OUR BROTHER IN CHRIST AND A CHILD OF OUR FATHER WHO ART IN HEAVEN, NOR GIVEN HIS DUE DIGNITY AS A MAN, AS WELL AS HIS JUST AND DEMOCRATIC RIGHTS . . . Friendship House has work to do.

This is our MANIFESTO. This is our Creed. It stems from the CREDO of the Most Holy Roman Catholic Church of which we are the obedient children, who have dedicated our lives to the Integration of the Credo into the American way of life.

Amen.

## STAFFWORKER FULL TIME JOB

From the day of its foundation, Friendship House has had to answer many questions, but none so detailed as those asked about its "Staff Workers," the people who carry on the many activities of its wide Lay Apostolate.

What is this Lay Apostolate? What is the life of a Staff Worker? Who is called to it? How does Friendship House get its Staff? Who can apply? What are the requirements?

There has always been work for the laity to do—indispensable work. In recent years the crippling evils of paganism, materialism, extreme nationalism and atheism have struck hardest at the layman's world. The Popes have insisted that there can be only one answer, and have raised their voices repeatedly calling the Catholic Laity to become, once again, Lay Apostles.

Heeding the voices of the Pontiffs are the members of Friendship House. To the Staff Workers of Friendship House it's a life's work, an all-day and half the night job. They have no other.

They take no vows. Their days are spent in such work, spiritual exercises and recreations as are possible and natural to every Catholic lay person. They differ from the ordinary laity in the matter of work, for their working hours are spent in the countless activities of the Lay Apostolate. For these they receive no pay.

Though not taking any vows, the Staff Members of Friendship House endeavor to practice and grow in the spirit of the Counsels of Perfection—Poverty, Chastity and Obedience—considering these as a necessary part of the spiritual growth of all Catholics.

Any Catholic man or woman of any nationality or race, between the ages of twenty and thirty-five, who doesn't mind work, rugged living conditions and the friendly spirit of those working in the community for Christ may become a Staff Worker.

We consider that even the very fluidity of such a loosely knit organization as Friendship House . . . coming and going fairly easily, is part of the very nature of Friendship House. The more so, that in the past years God has always sent us more workers, of whom some have stayed through the whole period and some intend to do so for life.

### JUST A NOTE

As a good business man or woman, working for a living or managing a home, you must often ask yourself, "Let's see now. Where will I get the money?"

We, too, ask ourselves the same question—but we thank God for the generosity of people like you.

Friendship House  
34 West 135th St.  
New York 30, N. Y.

Friendship House  
4233 So. Indiana Ave.  
Chicago 15, Ill.

St. Joseph's Farm  
Marathon City  
Wisconsin

Blessed Martin's Farm  
R.D. No. 1  
Montgomery, N. Y.

St. Peter Claver Center  
1513 You St.  
Washington 9, D. C.